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### PROGRESS REPORT ON "CLASSICS IN OUR SCHOOLS"

It seems suitable in the post-sputnik season to take stock of our gains and assess our investment in the *Future of the Classics*.<sup>1</sup> During the past year the American Philological Association Committee on Educational Training and Trends has worked with and through the Joint Committee of American Classical Organizations. Both committees have had the same chairman and there has been an overlap of other members. The report of activities which follows describes them in terms of Joint Committee structure, but it is to be understood that they largely represent the combined thinking and planning and action of both committees.

The two large working committees — Committee A: Committee on Procurement and Preparation of Teachers, whose chairman is Professor Carolyn E. Bock, and Committee B: Committee on Curriculum, whose chairman is Professor Harry L. Levy — of the Joint Committee are JC's and CETT'S instruments of action.

The members of the various sub-committees of Committee A have developed the following mimeographed materials to date: (1) *Study a Second Language*; (2) *A Good Latin III-IV Program in the High School*; (3) *Advantages of Latin III-IV for the High School Student*; (4) *A Job Analysis for 1975-58*; (5) *Teaching Combinations*; (6) *Extension Divisions of Colleges and Universities Offering*

*Latin III-IV*; (7) *Departments Offering College Latin by Correspondence*; (8) *Effects of Teacher Shortage on Latin in Curriculum*; (9) *Scholarship Opportunities for the High School Student*; (10) *Proposal for a Five-Year Summer School Study Program for Teachers*; (11) *A Regional Association Appeal*; (12) *Suggestions for Preparation of Classics Teachers by Specialists in Several Areas*; (13) *Questionnaire for Locating "Hidden" Latin Teachers*; (14) *College Departments describe a Good III-IV Program*.

A summary of other important activities for the year 1957 of CETT-JC and Committees A and B follows:

#### 1. Publications about CETT-JC:

- "The Joint Committee of American Classical Organizations" by W. H. Willis, *CJ* 53 (1957-58) 15-18.
- "Will Eta Sigma Phi?" by C. E. Bock, *Nuntius* 32 (1957-58) 1.

#### 2. Reports concerning JC activities and Committees A and B:

These were made at the annual meetings of the various classical organizations: to CAMWS by W. H. Willis; to CAAS by C. E. Bock; to CANE by Grace Crawford (published in the Fifty-second Annual Bulletin of CANE, pp. 14-15); to ACL by W. L. Carr; to Eta Sigma Phi by W. H. Willis, Grace Beede, and Gertrude Ewing; to state and city organizations by committee members

#### 3. Surveys:

- Canvass by Committee B of 1200 high school teachers throughout the U.S. by means of postcard questionnaire to ascertain their attitude toward the retention of Caesar in Latin II. (78% favored retention.) Professor Levy has prepared a full report which is available for distribution.

1. See Carolyn E. Bock, "Classics in Our Schools: Today and Tomorrow," *CW* 50 (1956-57) 117-121.

(b) Compilation by Committee B of a list of U.S. institutions (with names of instructors) offering courses in the methods of teaching Latin in secondary schools. The report, by Professor Levy, is ready for distribution.

(c) Survey by Ortha Wilner (Committee A) of the current supply and demand for Greek and Latin teachers. Questionnaires were sent to placement offices in colleges and universities and to commercial agencies.

(d) Survey of State Departments of Education for availability of statistics on status of Latin in the states (enrollment statistics, teaching combinations, etc.).

#### 4. Distributions:

(a) Distribution by Committee A of booklet containing E. B. Murray's "The Business Values of Classical Training" and G. F. Else's "The Classics in the Twentieth Century" (*CJ* 52 (1956-57) 49-53, 1-9) to 75 large industrial and business concerns (500 copies purchased by General Electric for distribution within its own organization) and to others in positions of importance in the educational world.

(b) Preparation and distribution by Committee B to Latin departments and to headmasters of leading independent secondary schools of a booklet entitled "The Study of Latin" containing "Latin" by Norman L. Hatch (JC member) of Exeter and "The Classics Curriculum" by Robert Woolsey (Committee B Member) of Taft.

(c) Distribution to state classical organizations and others of Packet II comprising (1) *CW* article by C. E. Bock (see note 1 above); (2) *CJ* article by W. H. Willis (cf. 1 (a) above); (3) articles covering the Ohio Classical Conference by C. A. Forbes, Paul Murphy, et al., in *CJ* 53 (1957-58) 25-33; (4) description of Indiana Teacher Recruitment program and sample letters circulated by Indiana Latin Teachers Association; (5) report on a survey of the status of Latin in Maryland; (6) sample of documents being employed in a similar survey in Minnesota; (7) four-page mimeographed article on "Advantages of Latin III-IV for the High School Student"; (8) four-page mimeographed article "A Good Latin III-IV Program in High School"; (9) two-page mimeographed document entitled "Colleges and Universities which offer Latin by Correspondence or Extension for High School and/or College Credit"; (10) Hatch-Woolsey booklet mentioned above in 4 (b).

#### 5. Some immediate results of CETT-JC work:

(a) Various interested inquiries from Kansas, Louisiana, Colorado, Ohio, Florida, Georgia, Tennessee, California, Wisconsin, Delaware, et al. for additional data about "Operation Information" (Packet I as described in *CW* 50 (1956-57) 119).

(b) Collection and distribution of data relative to status of Latin in individual states.

(c) Invitations to Committee A and B members to speak at various state, regional, and national meetings.

(d) Distribution of "Advantages of Latin III-IV Program" with covering letter to all principals of high schools in New Jersey by New Jersey Classical Association in conjunction with JC.

(e) Distribution of Packet III, on "The Value of Latin," a booklet of statements made by prominent figures on the U.S. scene, compiled by Princeton High School Latin classes, with covering letter to state classical organizations et al.

(f) Meetings called by Committee A member, Sister M. Bede Donelan, of all professors of Classics in Minnesota colleges and universities to discuss current problems facing Latin teachers: teacher shortage and training of the future Latin teacher.

(g) Establishment of Junior Classical League committee and discussion group at National Convention on Future Latin Teachers and Scholarships.

(h) Participation of CETT representatives, Professors John L. Heller and Margaret Forbes, on the Council on Cooperation in Teacher Education at the 16th annual meeting, the theme of which was "Desirable Policies for the Certification of Teachers."

Undoubtedly many projects are unreported and unsung, but the upsurge in interest and action is indeed encouraging. The need for extending efforts and energies is all the more acute and challenges the best in us as we face the competition and crisis of the day.

CAROLYN E. BOCK

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## RECENT WORK ON VERGIL (1940-1956)

(Continued from page 128)

6A. *The Aeneid: General*<sup>29</sup>

See Letters, 89-156; Guillemin, 187-317; Perret 86-145; Paratore, 283-386; Büchner, 315-441.

The most significant book of recent years on the *Aeneid* is undoubtedly Pöschl's *Die Dichtkunst Virgils* (above, note 2) on the structure and symbolism of the poem, and especially on the characters of Aeneas, Dido, and Turnus; it perhaps contributes more to our understanding of and insight into Vergil's motives than any single book since Heinze's *Vergils epische Technik* of 1903, with which it often disagrees, and the importance of the book is attested by the numerous lengthy and favorable reviews.<sup>30</sup>

The following two books are devoted only in part to the *Aeneid*: C. R. Buxton, *Prophecy of Heaven and Hell* (Cambridge 1945), looks upon Vergil, Dante, Milton, and Goethe as the four poets who present a universal vision of life, the past and the future as well as the present; as the poets who, above all others, deal with the problem of evil and the problem of salvation; and as the four "best spokesmen of our Western civilization." The book contains much of interest and value on Vergil's ideal of a world empire of justice and peace under Divine Will. C. M. Bowra, *From Vergil to Milton* (London 1945), studies the literary epics of Vergil, Camoëns, Tasso, and Milton; the introductory chapter (1-32) compares the oral epic of Homer with the written epic of Vergil, and the chapter on Vergil (33-85) discusses the poet's theme of the destiny of Rome and Aeneas as a symbolic character; the chapter is recommended for Bowra's analysis of the characters of Dido, Turnus, and Aeneas.

R. W. Crutwell, *Virgil's Mind at Work* (Oxford 1947), also writes about the symbolism of the *Aeneid*, but he is less interested in the conscious and subconscious workings of the poet's mind than in the unconscious; this

is a strange book with its paired chapter-titles (e.g., "Troy and Rome," "Vulcan and Vesta," "Hut and Hive," "Tomb and Womb"), with its emphasis on fire and bees and beehive-huts, with its balanced, almost rhythmical, prose.<sup>31</sup>

Minor books include G. Venturelli and G. Giovannini, *Osservazioni sull' Eneide* (Firenze 1953), a slight volume of comments on each book and (65-84) quotations from other Vergilian scholars; F. Sforza, *Il più prezioso tesoro spirituale d'Italia: L'Eneide* (Milano 1952), an expansion of the author's impossible theory in CR 49 (1935) 97-108 that the *Aeneid* was a bitter attack on Rome and Augustus, that Vergil portrayed Aeneas and the Trojans as treacherous and despicable and the Italians as loyal and chivalrous.<sup>32</sup>

For books of a more specialized nature, see A. Rostagni, *Da Livio a Virgilio e da Virgilio a Livio* (Padova 1942),<sup>33</sup> on the chronology of the books of the *Aeneid* and the influence which Livy and Vergil exerted on each other; A. Montenegro Duque, *La onomastica de Virgilio y la antigüedad preitalica* (Salamanca 1949), on Rutulian and Etruscan names and the origins of the two peoples; P. J. Miniconi, *Etude des thèmes "guerriers" de la poésie épique gréco-romaine* (Paris 1951), esp. 73-82, 111-121; H. R. Steiner, *Der Traum in der Aeneis* (Bern 1952; = *Noctes Romanae* 5), on the importance of dreams for relating the human action to the divine purpose; G. Krókowski, *Quaestiones Epicae* (Wrocław 1951), on the manner in which Homer and Vergil handle

31. Cf. reviews by Pease, *CJ* 44 (1948-49) 225-226; Duckworth, *AJPh* 70 (1949) 441-443; Woodbury, *CPb* 45 (1950) 119-122.

32. Cf. Knight, 300f.; Sforza's view is defended by W. S. Maguiness, "Some Reflections on the *Aeneid*" (1951); this work is a printed Virgil Society lecture (see below, Sect. 13).

33. Reprinted in A. Rostagni, *Scritti minori*, II. 2 (Torino 1956) 201-221. Cf. also A. Santoro, *I problemi della composizione dell'Eneide: Livio fonte di Virgilio* (rev. ed., Napoli 1947), who discusses the sources of the *Aeneid* and maintains that Books 7 and 8 were influenced by Livy.

## In April —

L. A. Campbell, "Seventh Annual Survey of Textbooks."

W. R. Ridington, "Latin in Maryland Schools, 1957."

W. C. Korfmacher, "Anniversaries."

G. E. Duckworth, "A Survey of Recent Work on Vergil" (cont.).

H. S. Long, "Bibliographical Survey of Recent Work on Aristotle" (cont.).

S. Lieberman, "College Classical Departments 1957-1958, II: Non-C.A.A.S. States."

29. The books and articles listed in Sects. 6A through 6F are concerned particularly with the *Aeneid*, but various aspects of the *Aeneid*, as of Vergil's other works, will appear in later sections, especially 7 through 10.

30. Cf. e.g., Paratore, *Maia* 4 (1951) 310-318; Klingner, *Gnomon* 24 (1952) 133-138; Hardie, *JRS* 42 (1952) 134-137; Brûère, *CPb* 47 (1952) 106-110. Less favorable are Clarke, *CR* 1 (1951) 178-180; Castiglioni, *Athenaeum* 29 (1951) 356-361; Vretska, *AAHG* 6 (1953) 30-36; these reviewers object to Pöschl's rigid dualism (order vs. chaos, reason vs. passion, Jupiter vs. Juno, Aeneas vs. Dido and Turnus) and the portrayal of Turnus as the *Staatsfeind*. See also F. Giancotti, "Per l'unità artistica dell' Eneide," *Atti Accad. Pontaniana* (Napoli) 4 (1950-52) 209-216.

simultaneous action, and particularly on the chronology of *Aeneid* 8-10.

M. Van Doren, *The Noble Voice* (New York 1946) 86-121, in a chapter more unsympathetic than understanding, believes that Vergil's "style is the one contribution he could make to European poetry"; that "Aeneas does not move under his own power any more than the poem does." F. R. Dale, *Character and Incident in the Aeneid* (1953),<sup>34</sup> likewise criticizes both events and characters, especially the Nisus-Euryalus episode in 9 and Vergil's portrayal of Aeneas in 4.

On the tragic nature of the poem, the problem of suffering, and the question of Fate and Free Will, see F. H. Cowles, "The Epic Question in Vergil," *CJ* 36 (1940-41) 133-142 ("Why should a good man suffer?"); H. G. Mullens, "Tragic Optimism in the *Aeneid*," *G&R* 11 (1941-42) 137-138 (Aeneas' good a social not a personal good); C. J. Ellingham, "Virgil's Pilgrim's Progress," *G&R* 16 (1947) 67-75 (Aeneas is the Religious Man, journeying from the City of Destruction to the Promised Land; the theme of the *Aeneid* is the deliverance of the world from war); W. H. Semple, "Aeneas at Carthage: A Short Study of *Aeneid* I and IV," *BRL* 34 (1951-52) 119-136 (on Aeneas as an agent of divine will); E. Turolla, "Le origini e le caratteristiche del tragico nella prima *Eneide*," *GIF* 6 (1953) 114-133 (on the tragic elements of *Aeneid* 1-6 and their origins in Homer, Sophocles, and Euripides; the tragedy of Aeneas is greater and more significant than that of Dido); L. Feder, "Vergil's Tragic Theme," *CJ* 49 (1953-54) 197-209 (on the difficulties of Aeneas' mission and on Dido and Turnus as tragic characters); G. E. Duckworth, "Fate and Free Will in Vergil's *Aeneid*," *CJ* 51 (1955-56) 357-364 (the characters make their own decisions and suffer the consequences).

Several writers discuss Vergil's hatred of war and his realization that it brings sorrow and disaster to both sides alike: D. A. Cazzaniga, "Guerra e pace in Virgilio," *ScCat* 71 (1943) 401-411; W. H. Alexander, "War in the *Aeneid*," *CJ* 40 (1944-45) 261-273; B. L. Ullman, "We Want a Virgilian Peace," *CJ* 41 (1945-46) 1-3; G. E. Duckworth, "Vergil and War in the *Aeneid*," *CJ* 41 (1945-46) 104-107; L. A. Springer, "Vergil's Voice of Protest," *CW* 47 (1953-54) 55-57; W. H. Semple, "War and Peace in Vergil's *Aeneid*," *BRL* 36 (1953-54) 211-227.

For more technical articles, see C. Saunders, "Sources of the Names of Trojans and Latins in Vergil's *Aeneid*," *TAPhA* 71 (1940) 537-555 (the names are derived from

Homer, classical myths, early Italian history, and many are chosen for their etymological significance); W.-H. Friedrich, "Exkurse zur Aeneis," *Philologus* 94 (1940-41) 142-174 (on the frenzy of Amata in 7, the speeches of Sinon in 2, and the Jupiter-Venus scene in 1.223ff.; this last Friedrich thinks Vergil would have omitted; against this, cf. Büchner, 320f.); J. Aymard, "*Immanem veluti pecora inter inertia tigrim*," *RPh* 18 (1944) 69-83 (on hunting similes in the *Aeneid*); C. Bione, "Quando ebbe inizio la composizione dell' *Eneide*?" *Atti del V Congresso Nazionale di Studi Romani* 5 (1946) 170-177 (Vergil began the *Aeneid* about 26 B.C.; cf. Knight, 69); S. L. Mohler, "Sails and Oars in the *Aeneid*," *TAPhA* 79 (1948) 46-62 (on the performance of the Trojan ships under varying conditions of wind and weather; the ships were Augustan, not Homeric); cf. L. F. Smith, "Aeneas' Fleet," *CJ* 41 (1945-46) 328-331 (on the fate of the ships).

#### 6B. *Aeneid*: Individual Books

1. A. Salvatore, *Sul primo libro dell' Eneide* (Napoli 1947) writes a scholarly analysis of the book. On the genuineness of the four verses (*ille ego . . . Martis*), said to have been removed by Varius, see G. Funaioli, "Ille ego qui quondam . . ." e Properzio, II, 34," *A&R* 8 (1940) 97-109<sup>35</sup> (against authenticity); D. van Berchem, "Au dossier d' 'ille ego,'" *REL* 20 (1942) 69-78 (compares passages in Horace, esp. *Satires* 2.1.13f.: *horrentia pilis agmina*, and accepts the four verses as genuine); L. Alfonsi, "Di Properzio II, 34 e della protasi dell' *Eneide*," *RFIC* 22-23 (1944-45) 116-129 (the four verses are an authentic statement of Vergil's change to a higher form of poetry and are echoed by Propertius and later poets); A. Rostagni, "Elementi autobiografici nell' epopea," *Belfagor* 1 (1946) 73-79,<sup>36</sup> (favors authenticity).

A. Pagliaro, "... *Troiae qui primus ab oris . . .*," *Studi Funaioli* (Roma 1955) 288-298, examines Vergil's use of *primus* and suggests that the word appears in *Aen.* 1.1 because a new era begins with Aeneas. E. de Saint-Denis, "*Graviter commotus* (Virgile, *Enéide* I, 126)," *Latomus* 5 (1946) 167-173, interprets *commotus* as 'shaken' rather than 'angered.'

On the interpretation of 1.462 and the question whether this famous line refers only to its specific context or has a universal significance, see J. J. H. Savage, "Mentem Mortalia Tangunt," *CW* 36 (1942-43) 90-91 (rhetorical coloring); A. Pagliaro, "Sunt lacrimae rerum," *Maia* 1 (1948) 114-128 (tears a product of the *res*); J. M. Kramer, "Aeneas' lacrimae rerum' en het wenen van Odysseus," *Hermeneus* 23 (1951-52) 101-104 (emphasis on the suffering of war); H. Huisman, "Lacrimae Rerum," *ibid.* 122 (against Kramer); L. A. MacKay, "Three Notes on Vergil," *CW* 45 (1951-52) 257-258 ("tears are real things"); W. T. Avery, "Mentem Mortalia Tangunt," *CPh* 48 (1953) 19-20

35. Reprinted in G. Funaioli, *Studi di Letteratura Antica*, II, 1 (Bologna 1948) 149-166.

36. Reprinted in A. Rostagni, *Scritti minori*, II, 2 (Torino 1956) 190-200.

34. A printed Virgil Society lecture (see below, Sect. 13).

(compares Aeschylus, *Agam.* 432); Feder (above, Sect. 6A) 199-202 (not an expression of universal sympathy); W. H. Alexander, "Aeneid I, 462: A New Approach," *AJPb* 75 (1954) 395-400 (compares *Iliad* 24); A. M. Cayuela, "Sunt lacrimae rerum," *Helmantica* 5 (1954) 71-94 (things have tears); L. F. Smith, "The *Res* of Vergil and *Aeneid* I, 462," *CJ* 50 (1954-55) 39-40 (*res* means "empire").

J. Mjöberg, "Virgil, Aen. I: 608: *polus dum sidera pascet*," *Eranos* 42 (1944) 138-141, interprets: "as long as the pole-star leads the flock of stars to graze"; *polus* means pole-star, not heaven. T. T. Duke, "Vergil—A Bit Player in the *Aeneid*?" *CJ* 45 (1949-50) 191-193, suggests that Vergil appears in the character of Iopas in 740-747 and sings from his own *Georgics*: discussing this same passage, W. Kranz, "Das Lied des Kitharoden von Jaffa," *RbM* 96 (1953) 30-38, rejects the symbolic interpretation of Pöschl, 248ff., and believes that the song emphasizes the Oriental nature of Carthage.

2. C. Dolzani, "Valori drammatici ed elementi chiaroscurali del II libro dell' *Eneide*," *A&R* 9 (1941) 177-179, shows the effective contrasts of light and dark in the book, with fire at the end, both the fire of destruction and the fire on the head of Iulus—the presage of future glory. V. Ussani, Jr., "Eschilo e il libro II dell' *Eneide*," *Maia* 3 (1950) 237-254, discusses the influence of Greek tragedy and especially the *Persians* of Aeschylus on Vergil's treatment of the fall of Troy; Aeneas, often criticized for the small part he plays in 2, has the role of the messenger who describes the tragedy. A. Mazzarino, *Il racconto di Enea* (Torino 1955), analyzes 2 and summarizes ancient and modern estimates of its value. The richness and complexity of Vergil's thought are excellently revealed by B. M. W. Knox, "The Serpent and the Flame: The Imagery of the Second Book of the *Aeneid*," *AJPb* 71 (1950) 379-400; cf. also T. P. Howe, "Color Imagery in *Macbeth* I and II and the *Aeneid* II: A Pedagogic Experiment," *CJ* 51 (1955-56) 322-327.

H. Kleinknecht, "Laokoon," *Hermes* 79 (1944) 66-111, explains the story of Laocoon (2.40-56, 199-245) as a *prodigium* of the wrath of the gods. G. Puccione, "Quae sit fiducia capto," *PP* 9 (1954) 431-438, interprets *fiducia* in 75 as *pignus*. G. E. Duckworth, "Magical Circles and the Fall of Troy," *CJ* 40 (1944-45) 99-103, suggests that the original purpose of the wooden horse was to cause a section of the wall to be demolished and thus to break its magic power.

On the interpretation of 2.255, see the following articles, each with the title "*Tacitae per amica silentia lunae*": G. Ponte, *GIF* 3 (1950) 44-56, A. Pagliaro, *PP* 6 (1951) 22-32, and A. di Prima, *Paideia* 6 (1951) 277-290.<sup>37</sup> Ponte believes that the moon does not shine in 255, that the poet stresses the darkness of the night;

Pagliaro takes *tacitae lunae* as dative with *amica*, "in the silence which is dear to the quiet moon," i.e. to night; Di Prima interprets *luna* as *nox*.

B. Oliviere, "La musique d'un passage de Virgile (*Enéide*, II, 250-267)," *LEC* 18 (1950) 196-208, writes on rhythmical effects in the passage. R. Allain, "Une 'nuit spirituelle' d'Enée," *REL* 24 (1946) 189-198, examines Vergil's portrayal of Aeneas in 302-588; Aeneas' heroism is stressed at the expense of his piety, and the hero reveals his later realization of the futility of opposing the will of the gods. G. Wijdeveld, "De Vergilii Aen. II, 469 sqq.," *Mnemosyne* 10 (1941-42) 238-240, discusses the comparison of Pyrrhus to a serpent; the name Pyrrhus suggests the Greek dance *pyrriché*, as does the snake *arduus ad solem*; cf. Knox, 393-395. R. Allain, "Le merveilleux dans un épisode crucial de l' *Enéide*," *LEC* 17 (1949) 321-334, treats the role of Venus in 589-631 and the relation of the gods to Fate; Aeneas wrongly believes that Helen and Paris alone are responsible for the Trojan war, and Venus' revelation prepares him for his divine mission. L. J. D. Richardson, "Facilis iactura sepulcri," *PLA* 46, Sect. C (1940) 85-101, suggests that *iactura* in 646 signifies renunciation, voluntary sacrifice, rather than simply 'loss'; cf. Allain in *LEC* 14 (1946) 161-165.

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37. Pagliaro, "Ancora di 'Tacitae per amica silentia lunae,'" *Paideia* 7 (1952) 24-26, objects to Di Prima's remarks in 289f. about his own theory.



3. The story of Aeneas' wanderings has been condemned as uninteresting; inconsistencies with the other books have been noted, and many have believed that 3 was originally the first book and written in the third person. On these and other topics, see A. W. Allen, "The Dullest Book of the *Aeneid*," *CJ* 47 (1951-52) 119-123 (the book "is by no means dull"); W. H. Semple, "A Short Study of Aeneid, Book III," *BRL* 38 (1955-56) 225-240 (the book is diversified with incidents relevant to the main action); E. L. Highbarger, "A Roman Tale of the Sea: Aeneid III," *Classical Studies for A. D. Fraser* (Tuscaloosa 1956) 23-35; R. B. Lloyd, "Aeneid III: A New Approach," *AJPb* 78 (1957) 133-151 (Book 3 is "basic to our understanding of the structure of the first half of the epic").

E. de Saint-Denis, "La chronologie des navigations troiennes dans l' *Enéide*," *REL* 20 (1942) 79-98, reexamining the chronologies suggested by Heyne, Chabert, Mandra, and Constans and the problem of *septima aetas* (*Aen.* 1.755 and 5.626), suggests that Vergil in his final revision would have prolonged the first visit in Sicily.

W. Jens, "Der Eingang des dritten Buches der Aeneis," *Philologus* 97 (1948) 194-196, shows parallels and contrasts in the episodes at Thrace (8-68) and at Delos (69-120). R. B. Lloyd, "Penatibus et Magnis Dis," *AJPb* 77 (1956) 38-46, writes on the allegorical relationship between Aeneas and Augustus; *Aen.* 8.679 echoes 3.12; in "On Aeneid, III, 270-280," *AJPb* 75 (1954) 288-299, Lloyd discusses geographical details and problems of the Aeneas legend. H. W. Parke, "The Sources of Vergil, Aeneid, III, 692-705," *AJPb* 62 (1941) 490-492, points out that three oracles are echoed in this passage.

4. H. L. Tracy, "Aeneid IV: Tragedy or Melodrama?" *CJ* 41 (1945-46) 199-202, maintains that Vergil was not wholly successful in combining drama and epic. E. Paratore's *Il libro di Didone* (Roma 1947) contains the material in the introduction of his 1947 edition of Aeneid 4 (above, Sect. 2). P. Scazzoso, "Il libro IV dell' Eneide," *Paideia* 4 (1949) 81-100, believes that the book is not really tragic since it lacks true dramatic action, in spite of external connections with Greek drama. R. G. Austin, *The Fourth Book of the Aeneid* (Oxford 1951) writes a sympathetic analysis and maintains that Aeneas too suffered deeply; cf. L. Reys, "Verhouding Dido en Aeneas," *Hermeneus* 24 (1951-52) 93-98 (modern criticism stresses love rather than national duty). J. Beaujeu, "Le mariage d'Enée et de Dido et la causalité historique," *Revue du Nord* (Univ. de Lille) 36 (1954) 115-119, says that Vergil's

problem was to arrange a marriage that was not a marriage, one which Dido considered as such without Aeneas' being bound by it; the view of Guillemain, 253ff. (also in *REL* 26 [1948] 198f.) is rejected; *inceptos* in 316 means "put into effect" rather than "not achieved"; this view of *inceptos* is supported by inscriptional evidence.

For the legend of Dido and the founding of Carthage, and Vergil's use of earlier material, see C. C. van Essen, "Dido," *Hermeneus* 20 (1948-49) 167-170; A. M. Panaro, "I precedenti del quarto libro dell' Eneide: La formazione della leggenda di Didone," *GIF* 4 (1951) 8-32. E. Burck, "Das Bild der Karthager in der römischen Literatur," in J. Vogt (ed.), *Rom und Karthago* (Leipzig 1943) 336-345, believes that Vergil has followed Naevius in combining the Dido story with the Punic conflict but is the first to treat Dido with sympathetic understanding; Dido has the characteristics of a Roman matron. T. B. DeGraff, "Dido—Tota Vergiliana," *CW* 43 (1949-50) 147-151, maintains that Vergil, not Naevius, invented the Dido-Aeneas romance and created the character of Dido. W. C. McDermott, "Elissa," *TAPbA* 74 (1943) 205-214, examines the use of the names *Dido* and *Elissa* and suggests that *Elissa* may have been a name of affection applied to Dido by Aeneas.

A. E. Raymond, "What was Anchises' Ghost to Dido? (Vergil Aeneid 4. 427)," *Phoenix* 6 (1952) 66-68, justifies Dido's remark in 427 on artistic grounds; it is suggested by Aeneas' words in 351-353. According to Pöschl, 76-79, the *lacrimae* of 449 are those of Aeneas; cf. Knight, 205. V. Bongi, "Apollonio Rodio, Virgilio ed Ennio," *Athenaeum* 24 (1946) 68-74, argues that Dido's dream in 465-468 is less indebted to *Argon.* 3.616-632 than to Ilia's dream in Ennius (35ff. Vahlen). R. Goossens, "Euménides ou Bacchantes (Virgile, *Enéide*, IV, 469)," *Latomus* 5 (1946) 75-78, defends Vergil's reference to *Eumenidum agmina*; Pentheus was no less mad than his mother and the other Maenads. E. Swallow, "Dido's Pyre," *CW* 45 (1951-52) 65-68, discusses Dido's deception of Anna and the household in 494ff.

5. E. Swallow, "The Strategic Fifth Aeneid," *CW* 46 (1952-53) 177-179, analyzes the book both as a charming interlude and as a preparation for the main purpose of the poem. For a discussion of the games, see W. H. Willis, "Athletic Contests in the Epic," *TAPbA* 72 (1941) 392-417; Büchner, 465-472 (*Anhang* by Mehl); the boat race in 114-285 is treated by A. M. Cayuela, "Un análisis literario escolar," *Helmantica* 4 (1953) 3-23. J. L. Heller, "Labyrinth or Troy Town?" *CJ* 42 (1946-47) 123-139, discusses the *Troiae lusus* of 5.545-603; the game performed by Roman youths on horseback has the peculiar geometrical design associated with the Labyrinth of Cnossus, the walls of Troy, and the evolutions of the Greek dance. For a thorough

analysis of the earlier literature on the *Troiae Iulus* and a bibliography from 1840 to 1952, see E. Mehl, "Troiaspiel," *RE Suppl.* VIII (1956) 888-905.

6. F. Aldao, "Significado espiritual del VIº libro de la *Eneida*," *AIRC* 3 (1945-46) 121-281, writes at length on the diverse elements in the book and its value as a summary of pagan eschatology. P. Grimal, "Le livre VI de l' *Énéide* et son actualité en 23 av. J.-C.," *REA* 56 (1954) 40-60, describes the historical background of 6 and points out striking similarities between details in the book and the *ludi saeculares*, presented two years after Vergil's death; the analogies are to be explained by Vergil's knowledge of the plans for the festival. A. K. Michels, "Lucretius and the Sixth Book of the *Aeneid*," *AJPb* 65 (1944), 135-148, points out many reminiscences of Lucretius' thought and expression in 6.

On the Sibyl of Cumae, see J. van Ooteghem, S.J., "L'oracle de la Sibylle au chant VI de l' *Énéide*," *LEC* 9 (1940) 14-17 (the prophecy in 83-97 does not fulfil the promise of Helenus in 3.458-460; *fortuna* in 96 is to be taken as *fortuna troiana*); J. F. Latimer, "Aeneas and the Cumaean Sibyl: A Study in Topography," *Vergilius* 5 (1940) 28-35; S. Eitrem, "La Sibylle de Cumae et Virgile," *SO* 24 (1945) 88-120 (legendary background; Vergil's description of the oracle and the sacrifices); J. H. Waszink, "Vergil and the Sibyl of Cumae," *Mnemosyne* 1 (1948) 43-58 (Vergil has combined the features of three earlier Sibyls into one).

A. K. Michels, "The Golden Bough of Plato," *AJPb* 66 (1954) 59-63, believes that the golden bough, like many other themes in *Aeneid* 6, derives from Plato; on the symbolism of the bough, see R. A. Brooks, "Discolor Aura: Reflections on the Golden Bough," *AJPb* 74 (1953) 260-280.

The Journey in the Underworld: H. L. Tracy, "Hades in Montage," *Phoenix* 8 (1954) 136-141, discusses the variety of source-materials: "a judicious mixture of *Märchen*, myth, and Roman institution." L. A. MacKay, "Three Levels of Meaning in *Aeneid* VI," *TAPbA* 86 (1955) 180-189, gives the three themes as the spiritual purification which fits Aeneas for his mission, the moral development underlying lives of heroic virtue, and the attempt to understand the nature and destiny of man. C. Murley writes on "The Classification of Souls in the Sixth *Aeneid*," in *Vergilius* 5 (1940) 17-27; cf. F. Norwood, "The Tripartite Eschatology of *Aeneid* 6," *CPh* 49 (1954) 15-26, who shows how Vergil has combined three underworlds, the Homeric, one where morals are predominant, and one of Roman heroes.

P. Jacob, C.I.C.M., "L' épisode de Palinure," *LEC* 20 (1952) 163-167, explains the contradictions between 6.337-383 and 5.835-871 by an original plan

in which Palinurus was the helmsman of Orontes' ship in *Aeneid* 1; Vergil died before adjusting 6.337ff. to the new version in *Aeneid* 5. G. Carugno, "Gli aōroi nell' Antinferno virgiliano," *GIF* 6 (1953) 63-69, points out the uncertainty of the fate of the children prematurely dead (cf. 6.426-429). M. Treu, "Die neue 'Orphische' Unterweltsbeschreibung und Vergil," *Hermes* 82 (1954) 24-51, discusses the similarities between the newly discovered papyrus and *Aeneid* 6, especially 660-664 and 740-742; the differences are Virgilian and Roman. L. Alfonsi, "Precedenti dell' incontro di Enea ed Anchise," *Aevum* 29 (1955) 375-376, writes on 684-686 and 697-700; the meeting of Aeneas and Anchises is dependent on Cicero, *Somnium Scipionis* (Rep. 6.14). E. B. Stevens, "Aeneid 6.724ff. and Cicero's Hortensius," *CW* 36 (1942-43) 86-87, suggests that 724ff. are indebted not only to Cicero's *Somnium Scipionis* and *Tusculan Disputations* 1.42, but also to the lost dialogue *Hortensius*. H. J. Rose, "Quisque Suos Patitur Manes," *HTbR* 37 (1944) 45-48, suggests that *manes* in 743 means the land of ghosts, i.e. the underworld; it is wrong to confuse *manes* in this passage with good and evil daimones (*genii*); cf. E. Magotreaux, "Mânes virgiliens et démon platonicien," *AC* 24 (1955) 341-351, who identifies

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*manes* in 743 with the Platonic *daimon*; *manes* means "destiny."

R. J. Getty, "Romulus, Roma, and Augustus in the Sixth Book of the *Aeneid*," *CPh* 45 (1950) 1-12, writes on Anchises' description of the Roman heroes in 756ff. and the manner in which Romulus foreshadows Augustus. Duckworth D, 304-308, analyzes the structure and content of 760-853 and compares the passage with the six Roman Odes of Horace. On the importance of 847-853 for an understanding of Roman culture in the time of Augustus, see F. Eggerding, "Parcere subiectis: Ein Beitrag zur Vergilinterpretation," *Gymnasium* 59 (1952) 31-52. F. Bömer, "Excudent alii," *Hermes* 80 (1952) 117-123, discusses the meaning of *excudere* in 847 and elsewhere in Vergil. On the interpretation of *instar* in 865, see E. Henschel, "Quantum instar in ipso," *Gymnasium* 59 (1952) 78 (the phrase means "how like he is to . . .").

E. L. Highbarger, *The Gates of Dreams: An Archaeological Examination of Vergil, Aeneid VI*, 893-899 (Baltimore 1940; = *Johns Hopkins Univ. Stud. in Archaeology*, No. 30), provides a wealth of interesting and suggestive material on the back-

ground of the Gates of Dreams;<sup>38</sup> he believes that "the 'Gate of the Horns' is an Oriental concept of great antiquity, whose origin was lost even to the Greeks of Mycenaean times, though Homer reflects the idea. On the other hand, the 'Gate of Ivory' appeared to be an invention of the fertile Greek imagination" (vii); Aeneas' journey is "*an allegory of the soul's experiences as it travels from heaven to earth and back again*" (82); Highbarger seeks to explain the difficulty of 896 by saying that Vergil uses the gate of ivory both as the entrance to Orcus and the departure from Elysium. For later discussions of this passage, see T. J. Haarhoff, "The Gates of Sleep," *G&R* 17 (1948) 88-90 (*falsa ad caelum insomnia* are true visions which appear false to the world above); J. van Oorteghem, S.J., "*Somni portae*," *LEC* 16 (1948) 386-390 (Aeneas departs through the ivory gate either because he was not a true shade, or to indicate that the departure was before midnight); Steiner (above, Sect. 6A) 88-96 (the underworld experience has a dreamlike character); F. M. Brignoli, "La porta d'avorio nel libro VI dell' *Eneide*," *GIF* 7 (1954) 61-67 (the artistic importance of the ivory gate is this: Aeneas sees reality but it is like a dream to him and he does not realize its truth; cf. *Aen.* 8.730: *rerumque ignarus*; he must conquer through merit, not through pre-knowledge of destiny).

7-12. The articles on *Aeneid* 7-12 are few in number, an indication that far too many scholars and readers neglect the second half of the poem. C. J. Ellingham, "Nescioquid maius nascitur Iliade," *G&R* 11 (1941-42) 10-18, argues against the view that the second half of the *Aeneid* is "adulterated Homer"; Vergil's battle-victims are more sympathetically drawn. W. H. Alexander, "*Maius Opus* (*Aeneid* 7-12)" (Berkeley 1951; = *Univ. Cal. Pub. Class. Philol.* 14, No. 5, pp. 193-214), believes that the second half of the poem is artistically superior to *Aeneid* 1-6; he views the story of Aeneas as the tragic tale of Everyman and the *Aeneid* as "a penetrating study of human existence." E. Turola, "La 'seconda Eneide' e una determinazione di maniere diverse nell' opera virgiliana," *GIF* 7 (1954) 97-112, analyzes the structure and content of *Aeneid* 7-12 and praises Vergil's achievement, especially in Book 12. G. d'Anna, *Il problema della composizione dell' Eneide* (Roma 1957), building upon the theory of Paratore (above, note 2) 310ff. that parts of *Aeneid* 6 and 8 were written first, argues that *Aeneid* 7-12 were composed before 1-6 and that Propertius re-

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38. See reviews by Schauroth, *CW* 35 (1941-42) 164-166; Johnston, *CJ* 38 (1942-43) 543-546; Pease, *CPh* 38 (1943) 60-61.



ferred to 7-12 when he said in 2, 34, 65f. that something greater than the *Iliad* was being born.

7. E. Fraenkel, "Some Aspects of the Structure of Aeneid VII," *JRS* 35 (1945) 1-14, writes on 37-45 as the exordium of Aeneid 7-12, Juno's soliloquy in 293ff. and the parallelism with 1.37ff., Allecto's activity, and the catalogue (641ff.) in relation to the Homeric catalogue. An appendix discusses the problem of Allecto and Ennius' Discordia; on this, see also W. F. J. Knight, "The Integration of Allecto," *CJ* (Malta) 3 (1948) 3-4. M. von Duhn, "Die Gleichnisse in den Allectoszenen des 7. Buches von Vergils Aeneis," *Gymnasium* 64 (1957) 59-83, examines the similes in 376-384, 460-466, 528-530 as introductory symbols for the later course of the war. H. T. Rowell, "Vergil and the Forum of Augustus," *AJPb* 62 (1941) 261-276, suggests that the palace of Latinus in 170-189 with its statues and trophies of war resembled the later Forum of Augustus and that Vergil had been consulted about the plans for the great national monument; cf. A. Degrassi, "Virgilio e il Foro di Augusto," *Epigraphica* 7 (1945) 88-103, who dates the installation of the statues in the niches of the hemicycles after 9 B.C.

8. F. Bömer, "Studien zum VIII. Buche der Aeneis," *RbM* 92 (1944) 319-369, considers the three important episodes to be those of Cacus (184-279), the archaeology of Latium (306-368), and the shield (626-728); the high point of the book is the prodigy (520-540); Bömer gives an analysis of the book and stresses its unity. Cf. N. Terzaghi, "Sulla composizione dell' VIII canto dell' Eneide," *Atti del V Congresso Naz. di Studi Romani* 5 (1946) 265-273.

G. Watson, "Aeneid viii. 215-217," *CR* 4 (1954) 99-100, interprets *colles clamore relinqui* as "the hills are left behind by the sound," that is, the sound echoes from the hills. A. Y. Campbell, "Virgil, Aeneid viii. 215-218—and its 'Echoes,'" *CR* 5 (1955) 137-139, supplies *impleri* with *colles* and reads *colles clamore propinqui*.

The significance of Hercules in 8 is treated by H. Fraenkel, "The Key Lines (VIII 185-89) for the Cacus Episode in the Aeneid," *Miscellanea Galbati* (Milano 1951) I 127-128, (Augustus, like Hercules, will be recognized as a new god if he delivers his people from dire jeopardy); A. Løyn, "Hercule et Typhée: A propos de Virgile, *Énéide* VIII, 298," *Mélanges Ernout* (Paris 1940) 237-245 (Hercules as a god and symbol of Virtue fights against the personification of evil).

On Aeneas at the site of Rome, see three articles by P. Grimal: "La colline de Janus," *RA* 24 (1945) 56-87 (the Janiculum of 8.358 is not the present hill across the Tiber but the *arx*, one of the summits of the Capitoline); "La promenade d'Evandre et d'Enée à la lumière des fouilles récentes," *REA* 50 (1948) 348-351 (Evander points out sites which recall monuments erected by Augustus); "Enée à

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Rome et le triomphe d'Octave," *REA* 53 (1951) 51-61 (Aeneas arrives at Rome on the very day in August when Octavian's triumph was celebrated in 29 B.C.; the book as a whole is a souvenir of the triumph).

G. Funaioli, "Sui versi 541-544 del libro VIII dell' *Enéide*," *Atti del V Congresso Naz. di Studi Romani* 5 (1946) 274-277,<sup>39</sup> discusses the sacrifices offered by Evander and Aeneas. J. J. Savage, "Catiline in Vergil and in Cicero," *CJ* 36 (1940-41) 225-226, suggests that Catiline is mentioned in 668f. because the conspiracy took place in the year of Augustus' birth.

9. P. Colmant, S.J., "L'épisode de Nisus et Euryale ou le poème de l'amitié (*Enéide*, IX, 176-502)," *LEC* 19 (1951) 89-100, discusses the composition and the characters. On Nisus' question concerning Fate and Free Will, see J. D. Jefferis, "*Aeneid* IX, 184f.," *CJ* 35 (1939-40) 484; R. Schaerer, "Sur deux vers de Virgile: Dieu sujet et Dieu attribut," *Mélanges Niedermann* (Neuchâtel 1944) 99-104; cf. Duckworth, *CJ* 51 (1955-56) 360f.

39. Reprinted in G. Funaioli, *Studi di letteratura antica*, II, 1 (Bologna 1948) 249-253, under the title, "Sopra un passo del canto ottavo dell' *Enéide*."

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E. Breguet, "Virgile et les augures: à propos d'*Enéide* IX 324-328," *MH* 13 (1956) 54-62, discusses the ironical treatment of Ramnes in 9 and Vergil's attitude toward auguries elsewhere in the *Aeneid*; Ramnes as *rex* and *augur* resembles Aeneas, Romulus, and Augustus.

E. Zorzi, "Come muore Lico?" *SIFC* 25 (1951) 191-197, writes an analysis of 556-568.

10. A. Maréchal, "Sur la mort de Lausus (*Virgile Aen.* X, 811-832)," *Mélanges Ernout* (Paris 1940) 251-257.

11. C. W. Mendell, "The Influence of the Epyllion on the *Aeneid*," *YCIS* 12 (1951) 205-226, shows that *Aeneid* 11 well illustrates the epyllion structure; the book is divided into three sections, each with a focal point: 1-224 around 100-138 (Aeneas' appeal for peace); 225-467 around 302-335 (Latinus' speech); 468-915 around 648-724 (deeds of Camilla); Mendell points out examples of the same technique in Books 4 and 7.

12. On Turnus, see below, Sect. 6C.

J. Fontenrose, "Apollo and Sol in the Oaths of Aeneas and Latinus," *CPh* 38 (1943) 137-138, discusses 161-215 and maintains that Apollo and Sol are not the same. A. H. F. Thornton, "The Last Scene of the *Aeneid*," *G&R* 22 (1953) 82-84: Turnus, full of *furor* and *violencia* must die, cf. 6.853: *debellare superbos*; Aeneas is not to be viewed as a ruthless avenger.

6C. *Aeneid: Characters*<sup>40</sup>

General studies include E. Longi, *Personaggi virgiliani* (Palermo 1940), on Aeneas and Dido, Amata, Nisus and Euryalus, Pallas, Mezentius and Lausus, Camilla, and Turnus; E. C. Evans, "Literary Portraiture in Ancient Epic," *HSPb* 58-59 (1948) 201-205, on the portraiture of Aeneas, Dido, and Turnus; A. Pinto de Carvalho, "Galeria feminina da Eneida," *Kriterion* 33-34 (1955) 356-386, on Creusa, Lavinia, Andromache, Camilla, and particularly Dido.

*Aeneas*. See G. Funaioli, "La figura di Enea in Virgilio," *A&R* 9 (1941) 3-16;<sup>41</sup> G. Carlsson, "The Hero and Fate in Virgil's *Aeneid*," *Eranos* 43 (1945) 111-135 (on Aeneas' submission to a higher Power); J. N. Hritzu, "The Ideality of Aeneas," *CW* 38 (1944-45) 27-29; "A New and Broader Interpretation of the Ideality of Aeneas," *CW* 39 (1945-46) 98-103, 106-110 (on the humility and compassion of Aeneas and his pilgrimage as the pilgrimage of man, "striving to fulfill his divine mission of the

40. See also above, Sect. 6A: Bowra; Pöschl; articles on the tragic nature of the *Aeneid*.

41. Reprinted in G. Funaioli, *Studi di letteratura antica*, II, 1 (Bologna 1948) 255-274.

gaining of the kingdom of heaven and the salvation of his own soul"); "Aeneas, the Noblest of the Romans," *CW* 42 (1948-49) 178-186; M. Hadas, "Aeneas and the Tradition of the National Hero," *AJP* 69 (1948) 408-414 (Vergil's portrayal of Aeneas shows parallels to Hellenized oriental literature); C. Gargiulo, *La religiosità di Virgilio nella figura di Enea* (Messina 1950); J. W. Spaeth, Jr., "Hector's Successor in the *Aeneid*," *CJ* 46 (1950-51) 277-280 (Aeneas has the role of Hector, Turnus that of Achilles); V. Pöschl, "Das Zeichen der Venus und die Gestalt des Aeneas," *Festschrift Regenbogen* (Heidelberg 1952) 135-143; H. L. Tracy, "The Gradual Unfolding of Aeneas' Destiny," *CJ* 48 (1952-53) 281-284; W. D. Anderson, "Venus and Aeneas: The Difficulties of Filial Pietas," *CJ* 50 (1954-55) 233-238. H. Liebing, *Die Aeneasgestalt bei Vergil* (Kiel 1953),<sup>42</sup> makes a thorough study of Aeneas' character, with copious reference to scholarly discussions; he opposes those who see a development in the hero's character.

*Amata*. S. Patris, I.E.J., "Une figure féminine de l'*Enéide*: Amata, reine des Latins," *LEC* 13 (1945) 40-54, attributes to Amata the Roman traits of energy, tenacity, and audacity.

*Anna*. E. Swallow, "Anna Soror," *CW* 44 (1950-51) 145-150, writes on the importance of Anna's role in the tragedy of Dido and absolves her from blame.

*Ascanius*. See R. E. Coleman, "Puer Ascanius," *CJ* 38 (1942-43) 142-147; L. H. Feldman, "The Character of Ascanius in Virgil's '*Aeneid*,'" *CJ* 48 (1952-53) 303-313 (Vergil glorifies the promise of Roman youth for the future).

*Dido*. See H. N. Couch, "Nausicaa and Dido," *CJ* 37 (1941-42) 453-462; F. De Ruyt, "Infelix Dido! (Virgile, *Eneide* VI, 450-476)," *LEC* 11 (1942) 320-324 (the tragedy of Dido is presented with psychological insight); C. A. Forbes, "Tragic Dido," *CB* 29 (1952-53) 51-53, 58 (on Dido as a symbol of tragic love and of the clash between East and West); Sister M. Loreta Margaret Killeen, I.H.M., "Character Analysis of Dido," *CB* 31 (1954-55) 53, 56-57.

*Juno*. C. W. Amerasinghe, "'Saturnia Juno'—Its Significance in the *Aeneid*," *G&R* 22 (1953) 61-69, views Juno as a tragic figure, guilty of hybris, and powerless to carry out her wishes, even though she

is the daughter of Saturn. L. A. MacKay, "*Saturnia Juno*," *G&R* 3 (1956) 59-60, likewise rejects the astrological implications of any reference to Saturn; the epithet "Saturnia" is applied to Juno chiefly where her activity is in defense of the old order and the native traditions of the *Saturnia tellus*.

*Mezentius*. F. A. Sullivan, S.J., "Virgil's Mezentius," *Classical Essays . . . J. A. Kleist* (St. Louis 1946) 93-112, 118-120, shows that Mezentius, beginning as an *impius* warrior, is sympathetically portrayed as a tragic figure.

*Turnus*. See G. E. Duckworth, "Turnus as a Tragic Character," *Vergilius* 4 (1940) 5-17 (Turnus' real tragedy is his inability to live up to his ideals); E. L. Highbarger, "The Tragedy of Turnus: A Study of Vergil, *Aeneid* XII," *CW* 41 (1947-48) 114-124 (a tragic character not only because of his personal traits but because he is a victim of gradually increasing ill fortune); W. Ehlers, "Turnus," *RE* VII A (1948) 1409-1413; J. B. Garstang, "The Tragedy of Turnus," *Phoenix* 4 (1950) 47-58 (his tragedy is that he is driven to face death in an unequal combat); R. M. Boltwood, "Turnus and Satan as Epic 'Villains,'" *CJ* 47 (1951-52) 183-186.

(To be continued in Vol. 51, No. 7)

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42. This is a typewritten dissertation of 197 large pages, single-spaced, which I have read on interlibrary loan. I list it here in the hope that it will soon be printed and made more available. Liebing's work is important not only for its study of Aeneas but for its analysis of the other characters in relation to Aeneas and for the many problems treated.

# A BIBLIOGRAPHICAL SURVEY OF RECENT WORK ON ARISTOTLE (1945- )

(Continued from page 119)

## V. Aristotle as a Source for Ancient History

E. Braun, "Nomoi akinétoi," *JOeAI* 40 (1953) 144-50 (222), uses *Pol.* to illuminate passages in Thucydides. He does the same for the Melian Dialogue in "Nachlese zum Melierdialog," *ibid.* 40 (1953) Beibl. 231-42 (223).

E. Buchner, "Zwei Gutachten für die Behandlung der Barbaren durch Alexander den Grossen," *H* 82 (1954) 378-84 (224), shows that Isoc. 5.154 and Aristotle frg. 658R are consistent, and neither advocates putting barbarians on a par with Greeks—a policy Alexander may have learned from Antiphon the Sophist, Alcidas, or the Cynics.

C. Macdonald, "Herodotus and Aristotle on Egyptian Geometry," *CR* 64 (1950) 12 (225), compares *Met.* 981b21ff. and Hdt. 2.109 and finds them consistent. Some of M's statements about Egypt are criticized by J. G. Griffiths, *CR*, N.S., 2 (1952) 10f.

Any study of the institutions of Sparta must take account of Aristotle's evidence: e.g., W. den Boer, *Laconian Studies*, Amsterdam, 1954, esp. pp. 94-150 (226), and N. G. L. Hammond, "The Lyscurgean Reform at Sparta," *JHS* 70 (1950) 42-64, esp. pp. 55-7 (227).

J. A. O. Larsen finds evidence in Aristotle of an exception to the supposed rule that Greek electoral assemblies were always primary assemblies: "Aristotle on the Electors of Mantinea and Representative Government," *CPb* 45 (1950) 180-3 (228). E. Braun emends *Pol.* 1300a9ff. in "Die Besetzung der obrigkeitlichen Aemter nach Aristoteles," *Festschr. f. R. Egger*, II 79-89, Klagfurt, 1953 (229).

## VIA. Fragments

The edition of the fragments by V. Rose and of the fragments of dialogues by R. Walzer being both out of print, it is useful to have a new edition, even though it includes only a selection, such as Sir D. Ross gives in both English (Oxford Aristotle, Vol. XII, *Select Fragments*, 1952) (230) and Greek (*Aristotelis Fragmenta Selecta*, O.C.T., 1955) (231). Ross adds some new fragments, but feels that Greek literature contains very little more "lost Aristotle," though some might be discovered in Arabic. These two volumes are potentially dangerous. Ross' eminence may mislead others into supposing that every fragment is genuine and no longer or shorter than he makes it, so that it can be used with complete

confidence in the reconstruction of Aristotle's lost works: cf. the use often made of Diels-Kranz. In fact, each fragment is a problem in itself, and the evidence for the authenticity of some of them is questionable (cf. 236). What we need is a commentary on the fragments such as Jacoby provided for his volumes of *FGrH*.

Separate lost works have been studied as follows:

*Peri ideôn.* S. Mansion, "La critique de la théorie des idées dans le *peri ideôn* d'Aristote," *RPbL* 47 (1949) 169-202 (232), is a thorough and important reexamination of the purpose, structure, and contents of the treatise, which M. finds similar to *Met.* A.9, M.4f., but earlier. She concludes that Aristotle attacked the ideas with Platonic arguments because he was still a Platonist; that his criticisms are honest, justified, and even constructive; and that the work was a propaedeutic to *Met.* Cf. 234. — G. E. L. Owen, "A Proof in the *Peri ideôn*," *JHS* 77 (1957) 103-11 (232a), gives a careful exposition of Alex., *Met.* 82.11-83.16 Hayduck, analyzing the argument and its Platonic sources.

*Eudemus.* G. Méautis, "L'Orphisme dans l'Eudème d'Aristote," *REA* 57 (1955) 254-66 (233), discusses the themes of *sôma-sêma* and *nostos* in frgs. 1 and 2 and Rose, p. 47, and dates the work before 350 B.C.

*Peri tagathou* and *Peri ideôn.* P. Wilpert, *Zwei aristotelische Frühschriften über die Ideenlehre*, Regensburg, 1949 (234), methodically reexamines the fragments of the two works. *Peri tag.* is accepted as a genuine report of Plato's lecture (against 163), and dated about the time of Plato's death, while *Peri id.* is put slightly later. Important reviews by J. Ackrill in *Mind* for 1952, pp. 102-13, and by S. Mansion in *RPbL* for 1950, pp. 398-416. Cf. 232.

*Peri philosophias.* R. P. Festugière devotes a chapter of *La Révélation d'Hermès Trismégiste* (Vol. II, Paris, 1949, pp. 219-59) (235) to this dialogue. Thorough study by P. Wilpert, "Die aristotelische Schrift 'Ueber die Philosophie'," *Autour d'Aristote*, pp. 99-116 (236), with survey of the scholarship since 1830. In the end only about a third of Walzer's fragments are accepted as genuine, and from them Wilpert deduces that the dialogue was about *theia*: earlier views, Plato's doctrine, and Aristotle's own theology and cosmology. W. concludes that the dialogue was more Platonic than Jaeger supposed. For Wilpert's views of the relation of the work to Aristotle's philosophical development, see "Die Stellung der Schrift 'Ueber die Philosophie' in der Gedankenentwicklung des Aristoteles," *JHS* 77 (1957) 155-62 (236a). Another study by H.-D.

Saffrey, *Le Peri Philosophias d'Aristote et la théorie platonicienne des idées nombres* (Philosophia Antiqua VII), Leiden, 1955 (237); S. sees the dialogue as an interpretation of the *Tim.* in Platonic terms, representing the views of Plato in old age. The essay is full of bold combinations and hazardous deductions. Finally, P. Boyancé, "Note sur la Tétractys," *AC* 20 (1951) 421-5 (238), finds Pythagorean doctrine in frg. 25W.

*Protrepticus*. There is a thorough reexamination by I. Düring, "Problems in Aristotle's *Protrepticus*," *Eranos* 52 (1954) 139-71 (239), in which D. opposes Jaeger's view that the work was completely Platonic. After carefully delimiting the frgs. (with valuable remarks on Iamblichus' method of paraphrasing), D. concludes that the work was probably not a dialogue, and that we have one half to three quarters of it. D. discusses all the frgs. he believes to be genuine, adding one passage from Iamblichus not in Walzer and rearranging some of Walzer's material. Cf. D's essay, "Aristotle in the *Protrepticus*," *Autour d'Aristote*, pp. 81-97 (240), finding parallels in other works of Aristotle, and tracing the development of ethical doctrine through *Protr.*, *EE*, and *EN*.

W. G. Rabinowitz, "Aristotle's *Protrepticus* and the Sources of Its Reconstruction, I," *U. of Calif. Pub. Class. Philol.* 16 (1957) 1-96 (240a), submits the supposed *testimonia* to a searching reexamination and concludes that we know next to nothing about *Protr.*, since there is no valid evidence that either the *Protr.* of Iamblichus or the *Hortensius* of Cic. was derived from Aristotle's work.

*Synagôgê technôn*. A. E. Douglas, "The Aristotelian *Synagôgê technôn* after Cic., *Brut.* 46-8," *Latomus* 14 (1955) 536-9 (240b), argues the work must be by a pupil or pupils of Aristotle because it misrepresents the facts about Isocrates.

*New Fragments*. Despite Ross' cautious observation (230) and the example of Wilpert (236) and Düring (239), the search continues and anyone who is eager enough to find new fragments can do so, on the basis of a slight similarity or no similarity at all. I list chronologically the principal articles, with the works in which supposed fragments are found. Many of these articles are speculative in the extreme, especially those by Alfonsi.

L. Alfonsi, "Ricerche sull' Aristotele perduto," *RSF* 1 (1946) 103-9 and 226-34 (241); Eratosthenes, *Hermes*; Maecenas, *Symp.*; and St. Justin, I *Apol.* 55 and II *Apol.* 11.

J. H. Waszink, "Traces of Aristotle's Lost Dialogues in Tertullian," *V Chr* 1 (1947) 137-49 (242); Tert., *De an.* Good bibliography of earlier work on frgs.

L. Alfonsi, "Traces du jeune Aristote dans la 'Cohortatio ad Gentiles' faussement attribuée à Justin," *V Chr* 2 (1948) 65-88 (243).



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A. Barigazzi, "Sulle fonti del libro I delle Tuscolane," *RIC* 26 (1948) 161-203 (244): Cic., *Tusc. disp.* 1.40-65. Bignone had already attributed 66-70 to Aristotle.

P. Moraux, "Une nouvelle trace de l'Aristote perdu," *LEC* 16 (1948) 89-91 (245): Philo Alex., *Qu. rer. div. ber. sit* III, p. 64.17-22 Wendland.

L. Alfonsi, "Echi protrettici in un passo del papiro Amburghese delle *praxeis* Paulou," *Aegyptus* 30 (1950) 67-71 (246): surely among the faintest echoes ever detected; *id.*, "La dottrina dell' *akatonomaston* del giovane Aristotele ed un resto di Psello," *Miscellanea G. Galbiati* I, Milan, 1951, pp. 71-8 (247): Psellus, *De omnisaria doctrina* p. 69 Westerink.

W. Lameere, "Sur un passage de Philon d'Alexandrie," *Mn.* 4th ser., 4 (1951) 73-80 (248): Philo, *De plantatione* 1-6.

T. Silverstein, "Abelard, Aristotle, and the *De Natura Deorum*," *CPb* 47 (1952) 82-6 (249): Cic. *N.D.* 2.40-4.

Four further papers by Alfonsi: "Motivi tradizionali del giovane Aristotele in Clemente Alessandrino e in Atenagora," *V Cbr* 7 (1953) 129-42 (250): Clem. Alex., *Protr.*, *Strom.*; Athenagoras, *De resurrectione mortuorum*; "Un nuovo frammento del *peri philosophias* aristotelico," *H* 81 (1953) 45-9 (251): Philo, *Qu. rer. div. ber. sit* 3, p. 64.177f. Wendland; "Verso l'immortalità," *Convivium*, N.S., 1 (1954) 385-91 (252): Cic., *De sen.* 77ff.; "Su un frammento di Eraclide Pontico," *Paideia* 10 (1955) 221-3 (253): frg. 111 Wehrli.

E. Barbotin, "Deux témoignages patristiques sur le dualisme aristotélicien de l'âme et de l'intellect," *Autour d'Aristote*, pp. 375-85 (254): Tertullian, *De an.* 12.3; Theodoret, *Graec. aff. cur.* 2.28.

S. Pinès, "Un fragment inconnu d'Aristote en version arabe," *CRAI* (1955) 387-95 (254a), shows that Abu ali al-Miskawayh, *Kitab tabdib al-akblaq*, translates Stob. *Ec.* II.vi. 13, 287-9, but with an addition not in our Greek, which may be a quotation from the Aristotelian *peri psychês aretôn*. P. finds the part of the addition that concerns the highest virtue trenchant enough to be genuine Aristotle. If so, the passage is important, for it discusses the attitude of God to the world, and could represent Aristotle's views prior to *EN* 10.

#### VI.B. *Corpus Aristotelicum*

##### 1. *Works of a General Nature*

History of the Text. I. Düring, "Notes on the History of the Transmission of Aristotle's Writings," *Göteborgs Högskolas Arsskrift* 56 (1950) 37-70

(255), examines the evidence for the transmission of the zoological works with reference to Athenaeus' quotations. Andronicus' editorial activity is dated 40-20 B.C.

German translation. In 1947 P. Gohlke began a translation of the entire corpus under the title *Die Lehrschriften des Aristoteles* (256; cf. 2). In progress. Many severe reviews: e.g., O. Gigon, *Gn* 24 (1952) 316-24; U. Fleischer, *ArchivPhilos* 3 (1949) 410-31 (with reply by G. in following vol., pp. 189-92).

Select passages with notes. C. J. de Vogel, *Greek Philosophy*, Vol. II, Leyden, 1953, pp. 1-229 (257). A student capable of reading these scraps and comprehending deV's notes should be put to reading whole works.

English index. T. W. Organ, *An Index to Aristotle in English Translation*, Princeton, 1949 (258), is based on the Oxford translations, and aims to include all important terms and proper names. The book has its uses, but is misleading, for not all the Oxford translators rendered one Greek term by one and the same English word. Bonitz' Index (reissued, Berlin, 1955) is still the only approximately reliable guide.

##### 2. *Organon (in general)*

One of the most important publications within the period under survey is G. Colli, *Organon*, Turin, 1955 (259): introduction, Italian trans., and voluminous notes. A new edition of the Greek text is needed (except for 261), which will take account of more MSS, the ancient commentators, and the versions as well as the work of Averroes. Till then, Colli's edition will be a standard work. C's commentary on *An.* is fuller than Ross' (274), and covers modern interpretations better. C. regards *Cat.* as genuine; accepts Solmsen's chronology.

(Continued on page 167)

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Aelius Aristides, *Roman Oration* 93-97

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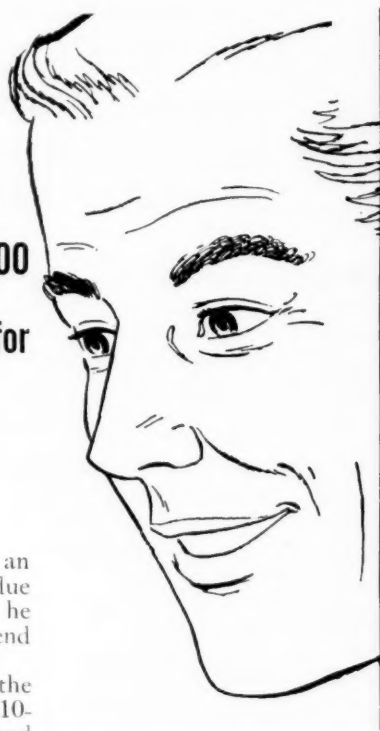
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# A BIBLIOGRAPHICAL SURVEY OF RECENT WORK ON ARISTOTLE (1945- )

(Continued from page 162)

I. M. Bochenski, "Non-analytical Laws and Rules in Aristotle," *Methodos* 3 (1951) 70-80 (260), is an expanded version of a chapter in 34. B. takes up about 60 formulae from *Org.*, using modern symbols. He believes that more non-analytical laws are to be found in *Top.*

Cf. 29, 43.

## 3. *Organon* (separate parts)

*Categories.* L. Minio-Paluello, *Aristoteles: Categoriae et Liber de interpretatione*, O.C.T., 1948 (261), aims to reconstruct the archetype of all known MSS and versions: viz., the form of the text current in the Neoplatonic schools (contrast Colli's attempt to reach Aristotle's text [259]). Fuller apparatus than is usual in O.C.T. — The evidence of the Syriac and Arabic versions is handled by K. Georr, *Les Catégories d'Aristote dans leurs versions syro-arabes*, Beyrouth, 1948 (262; cf. 203). Long introduction on the various versions, techniques of translating Greek into Syriac and Arabic, glossary of Syr. and Ar. technical terms, a Syr. text of *Cat.* with variants (all new), an Ar. text (previously published by Bouyges) with copious unpublished Ar. notes (Fr. trans.), and extensive bibliography.

Authenticity: 13f., 259. — Doctrine of *ousia*: 13, 149. — Specific passages: M. Warnock, "A Note on Aristotle: *Cat.* 6a15," *Mind* 59 (1950) 552-4 (263), corrects and clarifies the meaning of "opposite" (cf. 111); W. J. Verdenius, "Two Notes on the *Categories* of Aristotle," *Mn.*, 4th ser., 1 (1948) 109f. (264), deals with the text of 6a19-22 and 8a31ff; cf. also 38, 59.

*De Interpretatione.* Excellent text by Minio-Paluello (261). — Much recent work has been concerned with two specific problems: the Sea Fight, and the Square of Opposition. I have noted the

following items, and am sure that I have missed others:

The Sea Fight. D. Williams, "The Sea Fight Tomorrow," *Structure, Method, and Meaning*, ed. P. Henle et al., New York, 1951, pp. 282-306 (265). L. Linsky, "Prof. D. Williams on Aristotle," *PbR* 63 (1954) 250-2 (266). D. Williams, "Prof. Linsky on Aristotle," *ibid.*, pp. 253-5 (267). R. J. Butler, "Aristotle's Sea-fight and Three-valued Logic," *PbR* 64 (1955) 264-74, reviews the Williams-Linsky controversy and delineates the metaphysical presuppositions of the interpreters (268). G. E. M. Anscombe, "Aristotle and the Sea Battle," *Mind* 65 (1956) 1-15 (269): careful interpretation, plus an amusing dialogue developing the interpretation in modern terms. Cf. 42.

The Square of Opposition. M. Thompson, "On Aristotle's Square of Opposition," *PbR* 62 (1953) 251-65 (270). J. O. Nelson, "In Defense of the Traditional Interpretation of the Square," *PbR* 63 (1954) 401-13 (271). M. Thompson, "Reply to Mr. Nelson," *ibid.*, pp. 414-9 (272). H. L. A. Hart, "A Logician's Fairy Tale," *PbR* 60 (1951) 198-212 (273), with a discussion of the use and meaning of logic in fiction.

*Analytics.* W. D. Ross, *Aristotle: Prior and Posterior Analytics*, Oxford, 1949 (274), is an edition like his *Phys.* and *Met.* Elaborate introduction includes development of Aristotle's logic: *Top.* and *Soph. El.* completely Platonic, *Pr. An.* earlier than *Post.* (against Solmsen). Colli (259) overlaps only in part. Cf. 45.

## Specific passages:

M. Timpanaro Cardini, "Di alcune dimostrazioni geometriche in Aristotele," *Paideia* 5 (1950) 310-2 (275), shows that the proofs in *Post. An.* 94a28-34 and *Pr. An.* 41b13-22 differ from Euclid; cf. 11.

W. Kneale, "Aristotle and the *Consequentia mirabilis*," *JHS* 77 (1957) 62-6 (275a), points out that *Pr. An.* 2.4.57a36-b17 denies the possibility of an argument such as appears in frg. 51 Rose.

Solmsen answers Ross (274) in "Aristotle's Syllogism and Its Platonic Background," *PbR* 60 (1951) 563-71 (276). The first figure reflects the Platonic hierarchy of forms, and thus probably antedates the other figures. *Pbd.* 104ef could easily be cast in the form Barbara.

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Abaelardus. <i>Dialectica</i> . Ed. by L. M. de Rijk ("Wijsger. Tekst. & Stud. Rijksuniv. Utrecht," 1). 1956, 637p. . . . .	\$13.50
Anton, J. P. Aristotle's theory of contrariety. 1957 . . . . .	\$ 5.75
Brocker, W. <i>Aristoteles</i> . 2nd ed. 1957, 232p. cloth (Philos. Abh., I) . . . . .	\$ 8.50
Van Steenberghen, F. <i>Aristotle in the West. The Origins of Latin Aristotelianism</i> . 1955, 244p. . . . .	\$ 3.00

M. W. Heitzman, "The Philosophical Foundations of the Aristotelian Logic and the Origin of the Syllogism," *Proc. Am. Cath. Philos. Assoc.* 28 (1954) 131-42 (276a), with reply by A. Nemetz (142-50), argues against Jaeger and Solmsen that the syllogism did not grow from the Platonic *diairesis*, but was Aristotle's criticism of it; that the syllogism is a natural extension of the declarative proposition, intended to deal with scientific knowledge; and that it was an original creation of Aristotle.

S. Mansion, "Quelques réflexions sur le réalisme d'Aristote," *Algemeene Nederl. Tijdschrift voor Wijsbegeerte en Psychologie* 39 (1947) 129-35 (277), analyzes passages of *Post. An.* to show that Aristotle was more of a realist than is usually supposed.

Cf. 110, 148.

G. P. Minogue, "An Aristotelian Antithesis," *New Scholasticism* 21 (1947) 71-9 (278), aims to show that *Post. An.* 71b32, *Phys.* 189a2-8, *Met.* 1018b29-34 are consistent with each other and with *Post. An.* 72a33.

Cf. 30.

*Topics.* E. Weil, "La place de la logique dans la pensée aristotélicienne," *RMM* 56 (1951) 283-315 (279), interprets *Top.* as a whole and as an important part of Aristotle's logic.

Specific passages: W. S. Maguinness emends three passages in "Aristotle, *Top.* 107a8-10," *CR* 60 (1946) 19 (280), and "Notes on the *Top.* of Aristotle," *CR* 61 (1947) 11f. (281), dealing with 117a35f. and 125b4-6; cf. also 78.

*Soph. El.* E. S. Forster's translation of this work

and of *De gen. et corr.*, together with D. J. Furley's *On the Cosmos*, appeared in a single volume of the Loeb (1955).

(To be continued in Vol. 51, No. 7)

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## IN THE JOURNALS

This column is intended primarily to be of service to teachers of Latin in secondary schools. New investigations and evaluations of the lives and works of Caesar, Cicero, Vergil, and information concerning the Rome of their era, constantly appear in classical periodicals, American and European. Unfortunately, too frequently these valuable studies are unknown or inaccessible to teachers and interested students. CW plans to summarize each month certain articles which seem informative and pertinent to classroom use. Obviously, such summaries will present, rather than criticize. Equally obviously, no summary can supplant the wealth of the arguments offered in the original articles; readers are urged to procure, when possible, the periodicals in which they appear.

Ordinarily one does not consider poetry a fertile source of information concerning labor disputes; it is surprising, then, to find that an Augustan poet has something to tell us of what is surely one of the earliest strikes in recorded history. The poet is Ovid (*Fasti* 6.651-92), and the strike that he describes

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took place some 2300 years ago. As for the strikers, they were an improbable lot — the flute players of the city of Rome. While Ovid does not enlighten us as to who the Petrillo of these musicians may have been, he does make it clear that they acted unanimously and concertedly by walking out in protest against the regulations applied to their profession and their working conditions.

The 'walkout' of 311 B.C. was no figurative stroll; as Ovid informs us, the flute players left Rome and went to Tibur, about twenty miles from the city, where they settled and refused to sell their services to the people of the capital, until the strike was finally settled in strange fashion. The story of the strike, and our sources of information about it, are discussed by J. Delande, "Une grève à Rome, il y a 2300 ans," in the Belgian periodical *Les Etudes Classiques* 25 (1957) 432-7. Delande observes that Livy (9.30.5-10) is most specific about the major cause of the strike; the censors had deprived the musicians of their traditional privilege of dining in the temple of Jupiter. The poet, however, conveys more fully the social and cultural significance of the walkout, as he narrates its circumstances through the person of the goddess Minerva, traditionally the inventor of the flute:

In the time of your ancient ancestors, the flute player was much in demand and was always held in great honor. The flute played in the temples, it played at the games, it played at sorrowful funerals. Good pay was recompense for the labor. But there came a time when suddenly the practice of the art was broken. Moreover, the aedile by decree limited to ten the number of musicians who might attend a funeral procession. The flute players left the city in exile and went to Tibur . . . . The hollow flute was missed in the theater, it was missed at the altars; no dirge accompanied the bier at the last rites.

Here Ovid not only states emphatically the social importance of the *tibicines*, but also points out that they had a second cause for grievance in that the aedile had decreed that no more than ten could be employed in a funeral procession, a measure which may have cut their revenues sharply.

Ovid's account of the conclusion of the strike is more amusing, if less accurate historically. He reports that the flute players were entertained at the house of a freedman at Tibur, where they indulged liberally in the wine provided by their host (Livy, incidentally, remarks that musicians are notoriously fond of the grape). When the party came to an end, the freedman furnished the musicians with a large wagon comfortably lined with rushes, ostensibly to 'take them home.' In their condition, they quickly went to sleep and did not realize until they awoke

## MEDICAL LATIN AND GREEK

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next morning in the Forum, that they had been brought back to Rome. The censor Plautius, who seems to have been behind the move to settle the strike in this fashion, saw to it that the flute players were masked and dressed in long gowns, to conceal their return from his sterner colleague in the censorship, Appius Claudius Caecus; the latter had apparently forbidden the return of the strikers. All ended happily, according to Ovid's *Minerva*: "The plan was approved, and now they are permitted to wear their new garments on the Ides, and to sing humorous words to the old tunes." Livy adds that "those who played at the sacrifices were again given the right of banqueting in the temple." It seems, therefore, that the strike was a resounding success.

Delande admits, in concluding, that like the historians who were his contemporaries, Ovid mingled history, legend, and folklore in his works. Because he was a poet, Ovid had more justification than the

historians in doing so; he is not, however, always reliable as an historical source. Nonetheless, we must be grateful to him for telling us a little more than we would otherwise know about a social event of 311 B.C.

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### NEW AUDIOVISUAL MATERIALS

*The following listings are supplementary to the annual CW survey of new audiovisual materials, published this year in the November issue (CW 51 [1957-58] 6-19). Single items are classified according to the divisions adopted in that article.*

*Reviews appearing in this department are not to be regarded as critical evaluations, but rather as an attempt to give the prospective user an idea of the content and general character of the article reviewed.*

#### III. Films

*Yesterday's Worlds.* 29 min. each, b & w. N E T Film Service, Audio-Visual Center, Indiana University, Bloomington, Ind., Rent \$4.75 each.

These television programs, originally produced by New York University for broadcast in the New York area, are now available for use by schools. Featuring Professor Casper J. Kraemer, they take the form of illustrated lectures utilizing slides, pictures, and objects from the Metropolitan Museum. All are useful for club programs; most can be fitted into classroom work. On the positive

*Professor Korfmacher's "Anniversaries" and the continuation of Professor Lieberman's "College Classical Departments, 1957-1958," regrettably omitted from this issue for reasons of space, will appear in the April issue.*

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side, they provide the opportunity to import competent guest lecturers who are able to illustrate their subjects with objects and views not available to most of us. On the other hand, the series has certain limitations: the films show the programs as they originally appeared, complete with minor fluffs and miscues; objects are not always shown to best advantage; the treatment is often sketchy or superficial and, for teaching purposes, needs to be supplemented; an uneasy kind of popularization sometimes results from the desire to bring the subject matter close to the experience of the viewer. But these limitations need not deter prospective users of the series.

Films of special interest to classicists include:<sup>1</sup>

*The Greeks in Action* (N E T — 668)

A bronze statuette of a Greek workman is given the name *Demos*, and used to symbolize the common man of Athens to whose way of life the viewer is to be introduced through various objects and vase paintings. Mr.

1. In addition to the films reviewed below, the following titles are available in the series: *The Good Life on the Nile* (N E T — 667); *Portraits of Ancient People* (669); *Royal Jewels* (670) (Egypt); *The Pen and the Word* (673) (Egypt); *The Unlucky Traveler* (676) (Egypt); *Ghost Town in the Negev* (677); *Life in the Tomb* (679) (Egypt); *Wanderers on the Fringe* (681) (Scythia); *Kings Write Too* (682) (Egypt); *The Heretic King* (683) (Egypt); *The Missing City Gates* (684) (Assyria); *Blazing Trails in Afghanistan* (685); *Woman's Work is Never Done* (686) (Egypt); *Treasures from the Land of the Bible* (687); *Archaeological News from Russia* (689); *Inca Craftsmen in Metal and Clay* (690); *Glimpse of Yesterday's Worlds* (692).

Kraemer and his guest Christine Alexander range widely, touching on a variety of aspects of the private life of Athenians, both humble and wealthy: athletics, occupations of both men and women, wedding customs, women's dress. The viewer is treated incidentally to some striking examples of the minor arts.

*The Mark of the Romans* (N E T — 671)

In this film Mr. Kraemer with the assistance of Jotham Johnson delivers an encomium on the *Pax Romana* and the good life it made possible. The marble likeness of an unknown Roman suggests the character of the people who developed the Empire. The strength behind the peace is suggested by a ship model and a soldier's discharge tablets. In similar fashion artefacts and pictures are introduced to point up other aspects of the Roman administration and of life in the Roman Empire.

*Etruscans — Master Craftsmen* (N E T — 672)

Through the Etruscan gallery of the Metropolitan, Mr. Kraemer undertakes to introduce the viewer to the people and their art. A wide variety of sculpture, pottery, and other objects are brought before the camera. Dietrich von Bothmer of the Museum staff comments particularly on a recently acquired amphora and on the chariot which occupies a prominent place in the gallery.

*The New Old Greece* (N E T — 674)

Bronze Age Greece and Crete is the subject of this trickily labeled lecture which undertakes to cover the Middle and Late Minoan and Helladic Periods down to the Dorian invasion, an impossible task, but one manfully faced. The historical skeleton is ably presented, but the illustrative material is of necessity very sketchy. Among

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the subjects touched on are bull-vaulting, Cretan women, the cult of the snake goddess, interest in war and hunting on the part of the Achaean Greeks, and the existence of written Greek. This film would serve best in a history course to tie in material presented by other means.

*The Past in Persia* (N E T — 675)

The subject of this film is the art of Achaemenian Persia, the empire destroyed by Alexander. The illustrative materials employed are objects from the museum, and pictures of the palace at Persepolis which emphasize the extensive use of the human figure in decoration. A guest, Charles K. Wilkinson of the Museum staff, comments on several objects which illustrate the Persian interest in animals as subjects, and in both naturalistic and stylized interpretations. This film should be useful in restoring perspective in a Greece-centered ancient history course.

*More Honorable than Gold* (N E T — 678)

"More Honored than Gold," a phrase borrowed from the elder Pliny, is the title Mr. Kraemer wished to give to this comprehensive study of the eight-foot Etruscan striding warrior or Mars from the Metropolitan. With the assistance of Dietrich von Bothmer he discusses the historical and artistic context of the statue, its construction as revealed by examination of the fragments in which the museum received it, and its probable purpose. This film could serve either as an introduction to the work itself or to the culture it represents.

*Are You a Traveler or a Pirate?* (N E T — 680)

This introduction to ancient piracy, a joint effort of Casper Kraemer and Lionel Casson, is illustrated by

readings from Homer and others, and by a rich collection of views of ancient shipping, both ancient representations and modern reconstructions. The emphasis is on the relative respectability and prevalence of piracy. There are many interesting details, such as the mixing bowl with a picture of a warship so placed as to seem to float on the wine, but little on the various technical problems relating to ancient ships and commerce. The program could serve either as background to Greek literature, particularly the *Odyssey*, or as an introduction to ancient commerce.

*A Roman Statesman* (N E T — 688)

Rome under Nero was a time of opportunity. The nature of that age is suggested by readings from Petronius, jazzed up by the introduction of modern jargon; by three statuettes used as symbols: a Lar for the family, a city goddess for the community, and a Mercury for business life; and by pictures relating to Roman business and portraits of Roman people. The last of these portraits is, as explained in another program, touched up to resemble a modern photograph. For most students of Latin and of Roman history this program should provide a refreshing change of diet. The title is somewhat puzzling.

*The Holy City of Greece* (N E T — 691)

As the program opens the camera sweeps over a picture of Delphi as it appeared when the modern excavations were just beginning. Then we are taken on two photographic tours of the site, one as it appears now, the other as it may have appeared in the days of its great glory. The first is a model example of the lantern slide tour, the second skilfully utilizes the model of Delphi in the Metropolitan. The significance of Delphi, Apollo, and his oracle is more sketchily treated, but the film should be useful in any course where Delphi or the oracle is met.

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## REVIEWS

PATRIC DICKINSON (trans.). *Aristophanes against War: The Acharnians, The Peace, Lysistrata*. London and New York: Oxford University Press, 1957. Pp. xviii, 157. \$2.90 (18s.).

Mr. Dickinson has here produced readable, interesting versions of three of Aristophanes' "peace plays." He gives us his principles of translation clearly in his Introduction: "Aristophanes wrote for the theatre, words for actors to speak." In Dickinson's view, a living idiom of poetic drama exists today, springing from the experiments of T. S. Eliot; and he has tried to translate Aristophanes in the light of this contemporary idiom.

The result is a free, lively translation which does indeed sound as if it would "play" on the boards. Only a few concessions are made to the modern reader: some passages are slightly cleaned up; proverbs are given "explanatory" translations (e.g., "flay a skinned dog," *Lys.* 158, becomes "make the best of the next best"); some scenes and lyrics are shortened. Actual mistranslations of the Greek are very rare. For a student who desires to become acquainted with the subject matter and general spirit of Aristophanes' comedies, these versions are excellent. On the other hand, they are not too well suited for class use, where a detailed discussion of the form and content of a specific comedy is

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desired. Such free paraphrases as this tend to mislead: we must constantly remind the student that *this* is not what the poet actually said, but merely something very roughly like this. Further, although some of the individual lyrics are excellent, the style of translation does not distinguish adequately the formal differences in Aristophanes' poetic style in various parts of his plays, or his frequent use of paratragedy. And I believe that such a work ought to include (for readers, at least) a glossary of names, or explanatory notes, or detailed introductions to each of the plays.

But with these reservations, I commend these translations as a useful and worth-while attempt to make Aristophanes more accessible to contemporary audiences.

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CHARLES T. MURPHY

TONNES KLEBERG. *Hôtels, restaurants et cabarets dans l'antiquité romaine: Etudes historiques et philologiques*. ("Bibliotheca Ekmaniana Universitatis Regiae Upsalien-sis," No. 61.) Uppsala: Almqvist & Wiksells, 1957. Pp. xi, 163; 21 figs., 1 map. Kr. 20.

At first glance the title of this monograph might suggest a meretricious appeal, contrived for an *ad hoc* modernistic interest. But it is a scholarly thesis, expanded from an original doctoral dissertation. It forms a documented survey in a phase of ancient Roman living that clamored to be done exhaustively. There is no corpus, of course, no enriched *locus classicus* dealing with the immediacies, the small facts of Roman daily life, apart from Pompeian sources. But the comedies of Plautus, Petronius and Apuleius, incidental references in the Fathers, notably Lactantius, together with matter culled from the lexicographers and from glossaries, as well as epigraphical and

archaeological remains, when massed and collated into a sequential synthesis, can present a fairly satisfying picture of the migrant life, of inns and taverns and so-called cabarets, of the more or less established classical caravanserais. The technique of the excursus in Becker's *Gallus* gathered together some material, though in a dull and lifeless manner. Jérôme Carcopino in his *La vie quotidienne des Romains*, gave more, although equally brief glimpses of the possibilities. The most elaborate discussion, although faulty in documentation and occasionally dubious in inferences because it was intended for a popular market, was W. C. Firebaugh's *Inns of Greece and Rome*, a revised edition of which appeared in 1928.

In the present instance, Dr. Kleberg presents his subject in a French rendering — idiomatic and adequate, although some mistakes occur and *entre autre* appears twice. For the most part the treatment is lexicographical, although the author utilizes the findings of archaeological sites — Timgad at second hand, Herculaneum, Egypt Pompeii, and Ostia — together with pertinent material from CIL and other accumulations.

The primary inquiry is terminological, including *caupona*, *taberna*, *popina*, *stabulum*, *thermopolium* [sic], *hospitium*, and derivatives. The owners of the various types of inn are classified, as well as their functions, the clientèle the services rendered, food and wine, entertainment, décor, culinary apparatus, regulations as to hours, taxation, and supervision; lastly, the well attested associations of such *deversoria* with prostitution. Precision of definition, in the cases mentioned, and equally so in the related terminology, is secured by contextual citation; sometimes, nearly, by archaeological findings and testimony of the graffiti.

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In all, the results are competently presented, but it is evident that there is still much work to be done before a well-rounded picture, not merely an academic survey, is achieved. Bougery's lexicographical studies in Seneca, as well as Seneca's epistles themselves, would have furnished more material. Alcott's studies in the *sermo plebeius* might also have been advantageously used, for much elucidatory work; so F. F. Abbott's *The Common People of Ancient Rome*. Souter's valuable *Glossary of Late Latin*, not mentioned, is rich in pertinent sources. The illustrations are fresh and apposite, particularly the more unusual figures 6, 7, 11, 16, 18, 19. The strictures that have been made do not, however, in any sense, invalidate the real merit of this contribution in a fascinating, if elusive, field.

BROOKLYN COLLEGE

HARRY E. WEDECK

SAMUEL SANDMEL. *Philo's Place in Judaism: A Study of Conceptions of Abraham in Jewish Literature*. Cincinnati: Hebrew Union College Press, 1956. Pp. ix, 218. \$3.00.

Was Philo a Greek in Jewish clothing or vice versa? A decade has now passed since H. A. Wolfson in his monumental *Philo* ingeniously attempted to establish the close correspondence of Philo's views with those of Pharisaic Judaism, while explaining away his apparent Hellenization as being merely a mask of language and literary form. E. R. Goodenough,<sup>1</sup> who had seen in Philo

a thoroughly Hellenized figure very far from Rabbinic Judaism, has taken sharp issue with Wolfson, and a host of their followers have entered the lists. Now one of Goodenough's pupils, Professor Sandmel of Hebrew Union College, has tried through a close examination of Philo's treatment of a sample figure, Abraham, to discern the extent to which Philo is Hellenized and the extent to which he conforms to Rabbinic tradition. His conclusion is considerably closer to the point of view of Goodenough than to that of Wolfson, though ostensibly he seeks to adopt an intermediate position between the titans.

Sandmel's summary of Philo's account of Abraham may seem unnecessarily long-winded, but this is precisely where his strength lies. Unlike other commentators on Philo who select the portions which will conform with their thesis, while making scant mention of the others, Sandmel examines virtually every detail about Abraham in Philo's writing, as well as in Josephus, the Apocrypha, and Rabbinic literature. He is then able to see both the similarities and differences between Philo's attitude and that of the Rabbis.<sup>2</sup> He concludes that Philo's religiosity is deeply influenced by Platonic and Stoic thought and that it differs basically from that of the Rabbis, particularly in his dichotomy of body and soul and in his view of the unwritten laws of nature (for which Sandmel rightly

2. Sandmel wisely refuses to go as far as David Daube, who in his article, "Rabbinic Methods of Interpretation and Hellenistic Rhetoric" (*Hebrew Union College Annual*, 22 [1949] 239-264), had argued that many of the principles of rabbinic exegesis were influenced by Hellenistic rhetoric, particularly as embodied in the treatises of Cicero.

1. The attempt to prove Hellenistic Judaism's independence of Palestinian Talmudic Judaism continues in Goodenough's *Jewish Symbols in the Greco-Roman Period*, six volumes of which have appeared.

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affirms a Greek origin, while denying the equation with the Oral Law).

Where there are correspondences between Philo and the Rabbis. Sandmel argues that they are due to their common Biblical basis. But Samuel Belkin, in *Philo and the Oral Law*, has shown irrefutably a very considerable degree of correlation between them in the realm of Halakah; and one wonders therefore at the validity of Sandmel's thesis in the realm of Aggadah. Since, however, Philo mentions his Greek but never his Hebrew education and since he never refers to the Palestinian Rabbis by name, the burden of proof does rest with Sandmel's opponents. So provocative a thesis will, it is to be hoped, prove a catalyst for additional systematic studies of the relationship of Hellenistic to Pharisaic Judaism.

YESHIVA COLLEGE

LOUIS H. FELDMAN

## NOTES AND NEWS

The annual spring meeting of *The Classical Association of the Atlantic States* will be held at Gettysburg College, Gettysburg, Pa., Friday and Saturday, April 25-26, 1958, in conjunction with the annual spring meeting of *The Pennsylvania State Association of Classical Teachers*. The full program and directions are printed on pages 163-165 of this issue. All friends of the classics, whether members of the two Associations or not, are cordially invited to attend. Communications may be addressed to Prof. John G. Glenn, Gettysburg College, Chairman of the Local Committee.

A brochure describing the program of the *Western Maryland College Summer Latin Workshop* (see CW 51 [1957-58] 113) to be held, with the cooperation of CAAS, at Western Maryland College, Westminster, Md., July 7-25, 1958, is available from Prof. William R. Ridington, Western Maryland College, Director.

The Workshop is a composite course covering Latin Language, Art and Mythology, Classroom Methods and Management, and Audio-Visual Aids. There will be two field trips to Baltimore museums. Three hours graduate credit (education) will be granted holders of bachelor's degrees on successful completion of the program.

The staff includes, besides Prof. Ridington, Prof. Harry L. Levy, Hunter College; Prof. J. Hilton Turner, Westminster College; Miss Marjorie E. King, Springfield Twp. (Pa.) High School; and Mrs. W. R. Ridington, Western Maryland College. Visiting lecturers include Prof. Samuel D. Atkins, Princeton University; Prof. John G. Glenn, Gettysburg College; Dr. Isobel Isanogle, Western Maryland College; and Prof. Henry T. Rowell, The Johns Hopkins University.

Basic expenses, including registration, tuition, room and board, are calculated at \$139.00. Attempts are being made to establish a number of scholarships. Since enrollment in the Workshop will be limited, applicants are requested to communicate as early as possible with Prof. Ridington at the address above.<sup>1</sup>

1. Students interested in Religious Housing should communicate with Sr. Eleanora, S.S.N.D., St. John's Convent, Westminster, Md.

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 Oberlin, Ohio

**Director of the Classical Tour**  
**Prof. Alexander G. McKay**  
 McMaster University  
 Hamilton, Ontario, Canada



The 71st meeting of the *Classical League of the Lehigh Valley* will be held at Lehigh University, Bethlehem, Pa., Saturday, March 22, 1958. Communications may be addressed to Prof. Joseph A. Mauer, Sec.-Treas., Lehigh University.

The 52nd annual meeting of the *Classical Association of New England* will be held at Williams College, Williamstown, Mass., March 28-29, 1958. Inquiries and communications may be addressed to Prof. Claude W. Barlow, Sec.-Treas., Clark University, Worcester, Mass.

The 30th National Convention of *Eta Sigma Phi*, national honorary classical fraternity, will be held at Washington and Jefferson College, Washington, Pa., March 28-29, 1958. Communications may be addressed to Prof. H. R. Butts, Exec. Sec., Birmingham-Southern College, Birmingham 4, Ala.

All high school teachers interested in the valued silver and bronze *Eta Sigma Phi* medals (\$1.25 to \$3.75), established in 1928, for award to honor pupils, are requested to communicate as soon as possible with Prof. Butts at the address above. Three weeks should be allowed for orders to be filled.

#### WASHINGTON MEETINGS

The annual mid-winter meetings of the *American Philological Association*, the *Archaeological Institute of America*, and related societies, were held in Washington, D.C., December 28-30, 1957. Attendances were of record or near-record order, the proceedings liberally reported in the metropolitan press.

New officers of APA are: President, Prof. Gertrude E. Smith, University of Chicago; Vice-Presidents, Profs. R. J. Getty, University of Toronto, and L. A. MacKay, University of California. Professors J. W. Poultnery, Johns Hopkins University, and F. R. Walton, Florida State University, continue as Secretary-Treasurer and Editor, respectively. The Association's Award of Merit was presented to Prof. J. A. O. Iarsen, University of Chicago, for his *Representative Government in Greek and Roman History*.

In AIA, Prof. LeRoy A. Campbell, Brooklyn College, was elected General Secretary to succeed Prof. Cedric Boulter, University of Cincinnati; headquarters of the Institute have been moved from Cincinnati to permanent quarters at 5 Washington Square, North, New York City.

New officers of the *Vergilian Society of America* include President, Prof. J. A. Thayer, St. Paul's School, Concord, N.H.; Hon. President: Prof. Amedeo Maiuri, Naples; Vice-Presidents, Rev. R. J. Schoder, S.J., West Baden, Ind.; Prof. J. R. Workman, Brown University; Hon. Vice-President: Mary E. Raiola, New York City; Secretary-Treasurer: Prof. C. T. Murphy, Oberlin College. Professor Murphy was also named Director of the Summer School, and Prof. A. G. McKay, McMaster University, Director of Classical Tour. Prof. P. C. Sestieri, Paestum, was elected to the Board of Trustees.

New officers of the *Pennsylvania State Association of Classical Teachers*, elected at the December meeting in Harrisburg, Dec. 27-28, 1957, include: President, Miss Frances Goodwin, Carmichaels; Vice-President (in charge

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of membership): Miss Lucille O'Donnell, Peabody H.S., Pittsburgh; Secretary: Miss Barbara Hurwitz, Avonworth; Treasurer: Mr. William Hurwitz, Philadelphia. The spring meeting of PSACT will be held at Gettysburg College in conjunction with the annual meeting of CAAS, as announced elsewhere in this issue.

## BOOKS RECEIVED

DICKINSON, PATRIC (trans.). *Aristophanes against War: The Acharnians, The Peace, Lysistrata*. London and New York: Oxford University Press, 1957. Pp. xviii, 157. \$2.90 (18s.).

Rev. in this issue by C. T. Murphy.

FIREMAN, PETER. *Justice in Plato's Republic*. New York: Philosophical Library, 1957. Pp. 52. \$2.00.

"Justice can be treated without metaphysics, philosophy or religion; with mere sound common sense . . . Plato and Socrates had plenty of that. That is the burden of my essay."—Pref.

FRAENKEL, EDUARD. *Horace*. Oxford: At the Clarendon Press; New York: Oxford University Press, 1957. Pp. xiv, 464. \$8.80 (55s.).

FRANZIERO, CARLO MARIA. *The Life and Times of Cleopatra*. New York: Philosophical Library, 1957. Pp. 299. \$6.00.

GLOVER, T. R. *The Ancient World: A Beginning*. ("Pelican Books," A120.) Harmondsworth (Middlesex) and Baltimore: Penguin Books, 1957. Pp. 350. \$0.85.

4th Pelican/Penguin reprint of this standard work (Cambridge and New York 1935). See T. B. Jones, *CW* 29 (1935-36) 133f.

GORDON, ARTHUR E. *Album of Dated Latin Inscriptions*. Part I: Rome and the Neighborhood, Augustus to Nerva. In collaboration with JOYCE S. GORDON. 2 vols. Berkeley and Los Angeles: University of California Press, 1958. Text: pp. x, 160; Plates: pp. vii, 67 pl. \$15.00.

MAROUZEAU, J., and JULIETTE ERNST. *L'Année Philologique: Bibliographie critique et analytique de l'antiquité gréco-latine*. Tome XXVII: Bibliographie de l'année 1956 et complément d'années antérieures. Paris: Les Belles Lettres, 1957. Pp. xxi, 535. Fr. 3000.

Received Feb. 26, 1958. See *CW* 50 (1956-57) 154.

Authors and editors are again reminded to forward their publications to Mlle. Ernst, 11, Avenue de Parc-Montsouris, Paris XIVe. This is especially important in the case of publications appearing in non-classical periodicals.

MENDELL, CLARENCE W. *Tacitus: The Man and His Work*. New Haven: Yale University Press; London: Oxford University Press, 1957. Pp. vii, 397. \$6.00.

SANDMEI, SAMUEL. *Philo's Place in Judaism: A Study of Conceptions of Abraham in Jewish Literature*. Cincinnati: Hebrew Union College Press, 1956. Pp. ix, 218. \$3.00.

Rev. in this issue by L. H. Feldman.

Because of unprecedented increases in circulation, our stock of Vol. 51, Nos. 1, 3, and 4 (as of Vol. 50, Nos. 4-6, and 9) is insufficient to meet current demands. We shall be most grateful to subscribers who can spare copies of the numbers noted, if they will forward such to Mr. Irving Kizner, Asso. Business Manager, 1051 Elder Ave., Bronx. N.Y.C. Postage will be gladly refunded on request.

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